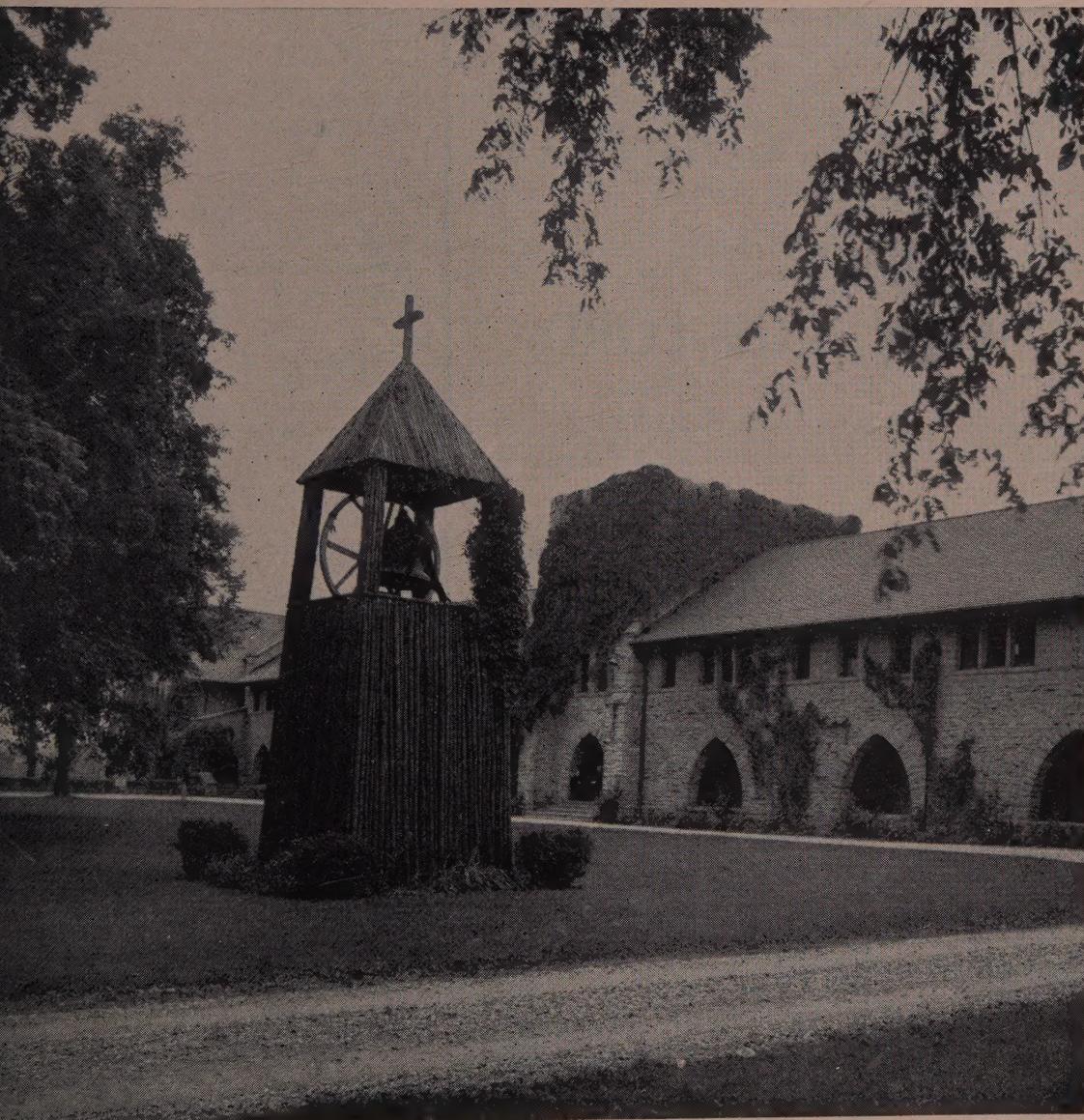


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January 26, 1958

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SHERRILL**
Presiding Bishop

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The church that won't move away . . . See p. 10

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The Living CHURCH

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and the Thought of the Episcopal Church.

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The Church That Won't Move Away

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Things To Come

January

26. Third Sunday after Epiphany
Eau Claire convention to 27th; San Joaquin convocation to 28th; West Texas convention.
28. Florida convention to 30th; Western Michigan convention to 29th.
29. Dallas convention to 30th.
31. Mexico convocation to February 2d; Ohio convention.

February

2. Septuagesima
Maryland convention to 4th.
3. The Purification
4. California convention.
5. Arizona convention to 6th; Michigan convention.
8. Panama Canal Zone convocation.
9. Sexagesima
Honolulu convocation.
10. Puerto Rico convocation to 11th.
12. Los Angeles convention to 13th.
16. Quinquagesima
19. Ash Wednesday
23. First Sunday in Lent
Mission in Divine Healing, Trinity Church, Miami, Fla., to 26th.
24. St. Matthias
26. Ember Day
28. Ember Day

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Kinsolving and Hell

Whether Rector Kinsolving believes or disbelieves in Hell [L.C., Jan. 5], couldn't concern me less. However, his statement that "I came into the priesthood to preach the truth as I see it, and I'd keep on preaching it if I had to preach on the sidewalk," concerns me a great deal. . . . Probably the sidewalk he mentions, and not the Episcopal Church, is the proper place to preach his truths."

E. GARDINER NEAL

Pittsburgh, Pa.

To deny the doctrine of Hell is to deny the scriptural accounts of our Lord's teachings (the serious nature of unrepented sin, the warning he gives to those who reject him, etc.). This rejection of Hell would also indicate that our Lord was foolish in submitting Himself to the Incarnation . . . and that the sacrifice of the Cross was foolishness.

(Rev.) H. EDWIN CAUDILL, M. Th. Spokane, Wash.

It would have been better if your "News Briefs" column in the January 5th issue had given all the facts relating to "Damnation Damned." Your story, which seems obviously taken from the religious section of *Time* magazine, mentions only that our rector called Hell a damnable doctrine and was countered by the Rev. C. W. May of Kennewick. Mr. May's accusation is an interesting contrast to the statement of our Bishop Hubbard [of Spokane], that Kinsolving's preaching is "within the allowable latitude of the church." Not only did you fail to mention the Bishop's statement, but you also left out . . . that all attendance records have been broken, that pledges have more than doubled, and, as one parishioner put it, he has made more pastoral calls in three months than any minister I know ever did in a hole year."

KENNETH T. ANDERSON
Senior layreader and vestryman
Church of Our Savior
Asco, Wash.

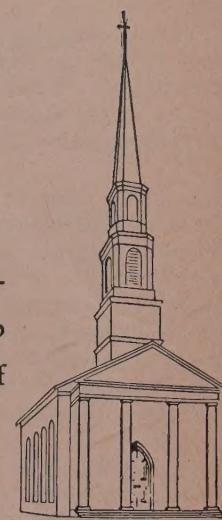
Bishop Hubbard, in response to a query from LIVING CHURCH, says the statement which *Time* and Mr. Anderson report he made was taken out of context, and that what he said, in effect, was God is a God of judgment, as witnessed in the prophets and in the New Testament; that those who rebel and disobey him bring condemnation upon themselves; that in regard to the manner in which that condemnation works out the church gives latitude of opinion." Bishop Hubbard added in his reply to LIVING CHURCH, "I most certainly would not say that any priest has a right to preach with latitude of which he alone is arbiter. Our ordination vows make it quite clear that we are to preach the faith as generally received by the Church, the apostolic and catholic faith." — EDITOR.

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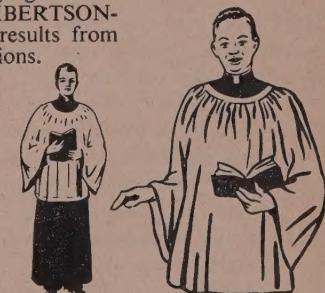
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sorts and conditions

IF YOU belonged to the Church of God (Bishop Homer A. Tomlinson, General Overseer), your Church magazine would bring you some really exciting news from time to time. The January 1st issue of this Church's newspaper carries the headline in letters an inch high: "1958 Inaugurates Supremacy of the Righteous — Wicked, Evil Nations to be Turned into Hell."

THE SAME issue of the *Church of God* announces its support of the King of Russia — Count James Wolfgang Von Castell, VII, of Hollywood, Calif. His Majesty wrote to Brother Homer (Mr. Tomlinson), who is himself a King in righteousness and King of Ecclesia, to "inquire the way to Zion," thus fulfilling Isaiah 60:2.

THE CHURCH of God has 70,941 members according to 1955 figures, with 1,818 churches. That works out to an average congregation of 39 members. Its Sunday school enrollment is impressive: 105,783, which is about what the Episcopal Church had 100 years ago.

THERE ARE quite a few other Churches of God, so that some parenthetical phrase, such as the name of the General Overseer, has to be added to identify the one you are talking about. The six listed under this heading in the *Yearbook of American Churches* have a total membership of 387,414 and a Sunday (or Sabbath) school enrollment of 672,985, which is pretty close to the 749,943 of the Episcopal Church in continental United States today.

MEMBERSHIP in Churches of this type is ordinarily smaller than Church school enrollment because you can't get to be a member without meeting exacting standards of doctrine and discipline. Members of the Church of God are, like first-century Apollos, "mighty in the Scriptures," and like Apollos they are fervent in the Spirit and speak and teach diligently the things of the Lord.

MIGHTINESS in the Scriptures is one reason there are so many different Churches of God, as well as other bodies of Pentecostal and prophetic type. If they could come together, you might be surprised at the total. But abstruse theological and eschatological issues divide them. One feels that they need, besides the Scriptures, someone like Aquila and Priscilla to expound unto them the way of God more perfectly.

THE CHURCHES which most of us consider eccentric minority groups have a total membership of about four million, and that doesn't include the children. The fast-growing Southern Baptists have almost nine million members and the various branches of Lutheranism about seven million. Besides these, there are strong conservative wings or branches of other "old line" Churches. Evangelicalism without the prefix "Liberal" is by no means dead today. No wonder Billy Graham's "The Bible says" is such a potent technique for stirring up religious ardor in American cities.

SOMETIMES I think that those who try to adapt the Gospel to modern man fail to take into account the fact that most Americans aren't modern men.

THE REAL explanation of the evangelistic power of such churches is that religion is supposed to speak with authority and assurance about the things of God, just as bankers are supposed to speak with authority and assurance about banking and doctors with authority and assurance about medicine. Preaching which focuses too much on sharing doubts and uncertainties with the hearer may be engagingly frank, but it doesn't do the job of bringing people the good news of Christ.

CHRISTIANS of this type think that a minister (or layman) can afford to be ignorant about science, psychology, social trends, and the arts, but he can't



afford to be ignorant about the Bible. They think that a man can afford to have strange visions and odd ideas, or to fall behind in the pursuit of this world's economic goods, but he can't afford to be without Jesus Christ as his personal Lord and Saviour.

THE MAGAZINE quoted above has a young people's column featuring a picture of Miguel Pimental, president of the Youth Victory Leaders Bands in the Dominican Republic. The column tells about Miguel's "leading in the glorious singing, shaking the malacas to the Holy Ghost rhythm."

MAYBE what the Episcopal Church needs is a little more of the Holy Ghost rhythm.

PETER DAY.

BOOKS

Deadline: February 5th

THE INTERPRETER'S BIBLE. Volume XII (Epistle of James; I and II Peter; I, II, III John; Jude; Revelation). Abingdon Press, 1957. Pp. xi, 817. \$8.75.

February 5th is the last date on which purchasers of the first 11 volumes of *The Interpreter's Bible* may obtain Volume XII at no cost from the publishers. In order thus to qualify for a free copy of the final volume, one must send (either directly or through his bookseller) all 11 certificates (which are bound in the back of each volume sold) to Abingdon Press, 810 Broadway, Nashville 2, Tenn., so that these are in the hands of the publishers by February 5, 1958.

Volume XII of *The Interpreter's Bible*, published last year, covers the Epistle of James; I and II Peter; I, II, III John; Jude; and Revelation. Contributors include: Archibald M. Hunter, Professor of Biblical Criticism, Aberdeen University, Scotland (Introduction and Exegesis of I Peter); Amos N. Wilder, Hollis Professor of Divinity, Harvard Divinity School, Cambridge, Mass. (Introduction and Exegesis of I, II, and III John); Paul W. Hoon, Henry Sloane Coffin Professor of Pastoral Theology, Union Theological Seminary, New York (Exposition of I, II, and III John); and Lynn Harold Hough, sometime Dean of Drew Theological Seminary, Madison, N. J. (Exposition of Revelation).

Introduction and Exegesis of the Epistle of James is by the late Burton Scott Easton, for many years Professor of New Testament at the General Theological Seminary, who accepts as a working theory the hypothesis that a Jewish "Letter of Jacob" underlies our present "Epistle of James," and would date the Christianized version "somewhere between A.D. 80 and A.D. 100."

Volume XII of the *IB* contains, in addition to the material already mentioned, a section of "Supplementary General Articles" ("The Transmission of the New Testament," "Illustrated History of the Biblical Text," "The Dead Sea Scrolls," etc.).

FRANCIS C. LIGHTBOURN

RELENTLESS STRANGERS. By Edward W. Warner. Muhlenberg Press. Pp. vi, 126. \$2.50. Ten biblical character sketches — "an attempt to evoke by imagination the troubled and potent reality of the persons whose names they bear."

The Living Church

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

January 26, 1958

Dean Esquirol, Authority on Canon Law Elected Connecticut Suffragan

The diocese of Connecticut elected the Very Rev. John H. Esquirol, S.T.D., as its new Suffragan Bishop on January 10th to succeed the Rt. Rev. Robert M. Hatch, now Bishop of Western Massachusetts. Dean Esquirol has accepted the election, which took place on the sixth ballot. There were nine other nominees [see tabulation of ballots].

Dean Esquirol is 57. He has been dean of Christ Church Cathedral, Hartford, Conn., since September, 1956.

He has also served St. Gabriel's Church, Hollis, N. Y., and was rector of Trinity Church, Southport, Conn., from 1939 to 1956. Dean Esquirol studied at New York University, that university's law school, and the General Theological Seminary in



DEAN ESQUIROL

New York City. He holds the degrees of Doctor of Jurisprudence from New York University and Doctor of Sacred Theology from the Berkeley Divinity School. Dr. Esquirol practiced law in Brooklyn, where he was born, from 1923 to 1936. His wife is the former Margaret Louise Joost. They have two children.

Dean Esquirol has long been a leader in diocesan life and work and has been a deputy to General Convention of the Episcopal Church for some years. He is known as an authority on Church Canon Law and presently serves as Lecturer in Ecclesiastical Polity and Canon Law at the Berkeley Divinity School and is a trustee of that institution.

Dean Esquirol's election must be concurred in by a majority of the diocesan standing committees in the Church before he can take office. A Suffragan Bishop is an assistant bishop and as such will serve under the direction of Bishop Gray of Connecticut.

Election for Suffragan Bishop, Diocese of Connecticut

Ballot	1	2	3	4	5	6
	C	L	C	L	C	L
Rev. W. R. Robbins.....	4	11				
Rev. Canon R. D. Read.....	20	20	15	14	8	5
Rev. W. E. Traub.....	11	18	4	7	1	1
Rev. Reamer Kline.....	54	95	57	115	66	127
Ven. G. R. Morrell.....	4	5			82	134
*Very Rev. J. H. Esquirol.....	48	86	64	90	70	99
Rev. Fred P. Sutton.....	32	22	31	20	19	15
Rev. H. H. Donegan.....						
Rev. R. C. Dentan.....					2	
Rev. L. M. Hirshon.....						1
Totals	173	257	171	246	165	246
Necessary to Elect.....	87	129	86	124	83	124
*Elected on ballot No. 6.					86	125
					85	125
					169	249
					165	241
					83	121

Bishop Saucedo Consecrated In Mexico City

The Rt. Rev. Jose Guadalupe Saucedo was consecrated as the fourth Bishop of the Missionary District of Mexico January 14 in the Cathedral of San Jose de Gracia, Mexico City. Presiding Bishop Sherrill was the consecrator, and he was assisted by Bishop Jones of West Texas, Bishop Hines of Texas, and Bishop Gibson, Coadjutor of Virginia.

Bishop Saucedo succeeds the Rt. Rev. Efrain Salina y Velasco. At 33 he is the youngest bishop of the Episcopal Church.

Archbishop Condemns Artificial Insemination

Blasting artificial insemination by a donor other than the husband as "a breach of marriage," the Archbishop of Canterbury urged that it be made a criminal offense. "If that cannot be," Archbishop Fisher said, "then the law should require that every case of A.I.D. be registered, and the register should be available for inspection under safeguards."

His remarks were made in his presidential address to the Convocation of Canterbury.

IMC Votes to Integrate With World Council

The 37-year-old International Missionary Council at its quadrennial assembly in the new African nation of Ghana voted to integrate with the 10-year-old World Council of Churches.

Orthodox Churches in the World Council registered doubt of the wisdom of integration grounded on fear that they would be involved in proselytizing activities of which they do not approve. The Rev. Canon M. A. C. Warren, London, head of the Anglican Church Missionary Society said he would vote "with regret" for integration which he considered "throwing away a priceless asset of the Church" and wasting manpower. He added that mission and unity do not require administrative unity, and warned that integration would probably break the link which now exists between the IMC and Pentecostal Churches.

The integration plan endorsed by World Council's Central Committee in 1957 calls for creation of a Commission and a Division on World Mission and Evangelism, the latter similar to other WCC divisions.

The Episcopal Church is among eight Churches pledging a total of \$2,000,000 toward a fund established in Ghana by IMC for strengthening theological education in Africa, Asia, and Latin America. IMC expects another two million from the Sealantic Fund, Inc., New York.

Ghana delegates moved on, at the conclusion of the IMC assembly, to Ibadan, Nigeria, for an All-Africa Church Conference, first of its kind in Africa. Topics of discussion under general theme, "Church in Changing Africa": church in economic, political, and cultural life; youth and family; Christian marriage; missionary methods and opportunities. Of 100 elected delegates, 60 were Africans.

Prominent participant: Anglican Alan (*Cry the Beloved Country*) Paton. He initiated discussion on problems of racial segregation and discrimination in Africa. Episcopal Church delegate to both conferences was Bishop Bentley, vice president of the Episcopal Church's National Council and director of the Council's Overseas Department.

Bishop Jacob Is Dead in India, 25,000 Attend Solemn Service

The Rt. Rev. C. K. Jacob, retired Bishop in Central Travancore, Church of South India, died at Pallam, Kerala State, India, December 17th, after a prolonged illness. His body was interred outside the chancel of Trinity Cathedral, Kottayam, at a solemn service attended by more than 25,000 people, including both Christians and non-Christians. This news was reported to C. P. Morehouse by the Bishop's son.

The first Indian to be elected a diocesan bishop after the declaration, in 1930, of the independence of the Anglican Church of India, Burma and Ceylon, Bishop Jacob also presided at the inauguration and consecration service in St. George's Cathedral, Madras, when the Church of South India was launched in 1947.

Born in 1886, in a small town south of Kottayam, where his father was secretary to the first three bishops of the diocese, Bishop Jacob was baptized by the first bishop, confirmed by the second, ordained by the third, appointed archdeacon by the fourth, and succeeded the fifth.

Over Rocky Hillsides

After graduating from Madras Christian College, C. K. Jacob was ordained deacon and priest at Kottayam. He had a parish at Melkavu in the Travancore foothills, where each visit meant a climb over rocky hillsides. Later he was called back to be principal of the diocesan theological institution.

In 1923 Fr. Jacob studied at Wycliffe Hall, Oxford, where he received his diploma in theology. Returning to his work in Kottayam, he built a chapel, organized great annual conferences of church workers, and toured the diocese. In 1939 he became vice principal of Bishop's College, Calcutta, and priest in charge of St. Saviour's Tamil congregation. In 1945 he was consecrated Bishop of Travancore and Cochin, then one of the four Anglican dioceses in South India.

In 1948, Bishop Jacob went to England to take part in the third Jubilee of the Church Missionary Society. With another bishop of the Church of South India, he was received by the Committee on Unity of the Lambeth Conference, and spoke on behalf of his Church. He represented the Church of South India in 1948 at the first Assembly of the World Council of Churches at Amsterdam, and in 1954 at the second Assembly in Evanston, Ill.



BISHOP JACOB

When the delegation of the Episcopal Church visited South India in 1956, Bishop Jacob took two of its members on an extended tour of his diocese, including a visit to the hill community at Melkavu, where he had begun his ministry. Since his retirement early in 1957, Bishop Jacob had been engaged in writing a history of the Church Missionary Society in India.

2,000 Receive Communion

Upon his retirement, Bishop Jacob recalled in a letter which was published in the *Canadian Churchman* of December 19, 1957:

"About 30 months after my consecration, there took place in the . . . Cathedral in Madras the great event that has caused a stir in all Christendom, namely the inauguration of the Church of South India when Episcopalian and non-Episcopalian came together for the first time into one fellowship. It so happened that I had to act as the Presiding Bishop at that function and assisted by the Bishops of Madras and Tinnevelly, nine new bishops were consecrated. Over 2,000 people communicated at the Lord's Supper that day. It was a most thrilling experience never to be forgotten at all. As a result of the formation of the different dioceses of the Church of South India, portions of the northern and southern parts of this original diocese were carved off, and in October 1947 we became the diocese of Central Travancore.

"The Central Travancore diocese with a membership of nearly 96,000 people, about half of whom are drawn from the underprivileged communities, is financially poor. But it has a keen missionary objective, and we have direct evangelistic work among non-Christians both within and outside. . . ."

No Easy Task

Bishop Jacob also reminisced about the problems confronting a married bishop. He married in 1910: ". . . my wife has been a real companion to me, and wherever we lived, our home was open to all."

"It was no easy task for a married national bishop, living among all the numerous national celibate bishops of the Roman and Syrian persuasion to establish a new tradition. But I am happy to say that they have all been uniformly kind and friendly to me. And the most cordial relations exist between our diocese and the various sections of the Roman and Syrian Churches in Kerala. The progress made in this direction in recent years has been notable."

The Bishop concluded:

"It is a wrench to leave the work which is very dear to one's heart. And I lay myself at the Master's feet, beseeching His pardon and blessing, and committing the diocese to Him with all its weakness and needs and possibilities. . . ."

Bishop Haden Enthroned In Sacramento

A few days after Bishop Porter of Sacramento formally retired to his four-acre ranch in California's Mother Lode area, his successor was enthroned at Trinity Cathedral in Sacramento.

Bishop Haden, who had been elected bishop coadjutor a year ago officially became bishop of the diocese at the enthronement on January 6th, the Feast of the Epiphany. It was the first service of its kind ever held in the diocese.

New Dean Appointed

In another major personnel change in Sacramento, the Rev. Charles A. Myers was appointed new dean of Trinity Cathedral. He takes office on February 1st. A native of Amarillo, Texas, the new dean has been rector of burgeoning (from 425 to over 1000 communicants in six years) St. Jude's, Burbank, Calif., since 1951. He has also served parishes in Nebraska, Wyoming, Olympia, and Los Angeles since he was graduated from Sea-
bury-Western in 1939.

Bishop Porter retired on New Year's Day after shepherding the 52,000-square-mile diocese for nearly a quarter of a century. His duties required him to travel between 20,000 and 25,000 miles every year. More than 70 new buildings have been built during his episcopate, and the diocese is now giving for general missionary work approximately 10 times what it gave in depression years.

Nominating Committee For Presiding Bishop Named

Presiding Bishop Sherrill and the Rev. Canon Theodore O. Wedel, President of the national Church's House of Deputies, have named the Joint Nominating Committee for a new Presiding Bishop. The election will take place at the Church's General Convention at Miami Beach, Fla., in October, 1958.

Appointed by the Presiding Bishop are the bishops who are presidents of the Church's eight provinces; Canon Wedel appointed the other eight:

Province I: **Bishop Hall** of New Hampshire, Very Rev. John H. Esquirol*, S.T.D., Hartford, Conn. (see page 5). II: **Bishop Barry** of Albany, Rev. John Heuss, D.D., New York. III: **Bishop Hart** of Pennsylvania (who, as senior bishop, is Committee convenor), Rev. Jesse F. Anderson, Philadelphia. IV: **Bishop Jones** of Louisiana, Richard G. Stone, Raleigh, N. C. V: **Bishop Burroughs** of Ohio, Howard T. Foulkes, Milwaukee. VI: **Bishop Hunter** of Wyoming, Robert D. Neely, Omaha, Neb. VII: **Bishop Welles** of West Missouri, Rev. J. Francis Sant, St. Louis. VIII: **Bishop Walters** of San Joaquin, Albert C. Agnew, San Francisco.

*Dean Esquirol presumably will be replaced, if his election as bishop (see p. 5) is confirmed.

NEWS BRIEFS

THE INCREDIBLE IS INCREDIBLE: Liberal-Protestant *Christian Century* rose in editorial wrath this month to blast the churches (including the Episcopal) of Farmville, Va., for their part in an "incredible story" (which C. C. credits to *Wall Street Journal*) of coöperation with segregationists to start all-white schools in church buildings if and when desegregation is forced by courts and county closes all public schools rather than comply. LIVING CHURCH correspondent (and diocesan Christian education director), Rev. John A. Winslow, visited Farmville, and reports that rector (Rev. Jean A. Vaché) and vestry have heard the report and deny that any request has been made for use of Church property. Farmville citizens believe story grew out of street-corner talk given wide publicity on a TV show last summer. Bishop Gunn of Southern Virginia told our correspondent that he opposed use of Church buildings for any secular purposes except in case of emergency such as a fire or other physical disaster. He also said he had talked to the Farmville rector and vestry, and that they agreed to inform him at once if any such proposition was made to them.

ACU ON CONVENTION ISSUES: Canon Albert J. duBois, general secretary of the American Church Union, gave THE LIVING CHURCH, recently, a list of three issues which he considers tops among the questions facing General Convention:

1. *Church of South India*: He opposes any action recognizing CSI.
2. *Proportional representation in General Convention*: He opposes it.
3. *Provinces*: ACU favors great increase in powers of provinces at the expense of powers of National Council. "They should become true provinces of the Anglican Communion."

NAMED BUT NOT NOMINATED: Quincy's nominating committee for diocesan bishop nominated nobody, but did pass on to delegates the names of eight clergymen recommended by individuals in the diocese. Official nominations will be made on floor of convention, February 12th. Named clergy are the Rev. Messrs. Daniel Corrigan (St. Paul, Minn.), Stuart F. Gast (Washington, D. C.), Gordon E. Gillett (Peoria, Ill.), Francis C. Gray, (Decatur, Ill.), Russell K. Johnson (Davenport, Ia.), Howard S. Kennedy (Chicago, Ill.), David K. Montgomery (Springfield, Ill.) and Suffragan Bishop Iveson B. Noland of Louisiana. Bishop Essex of Quincy reaches canonical retirement age four days before the convention meets. Sidelights on episcopal salaries turned up by the nominating committee: practically every man rec-

ommended to the committee is already earning more than the present diocesan.

AIRLINE OFFERS CLERGY RATE: Half fare clergy rates have been established by Central Airlines. Transportation is on a space-available basis, and purchaser must hold identification card which can be obtained for \$5 from any Central Airlines ticket office.

MARYLAND CHANGES CONVENTION DATE: Up to February 2d, moves the date of Maryland's diocesan convention, originally scheduled for the 4th. Bishop Powell's address at opening meeting in the Cathedral Church of the Incarnation, Baltimore, is scheduled for broadcast over stations WTH, WTH-FM and WFMD, 8:30 Sun., Feb. 2d. Voting for bishop, coadjutor begins Monday morning.

KELLER FOR KELLER: Mary J. Keller has joined THE LIVING CHURCH editorial staff, replacing Judith Keller. Their husbands aren't related. Mary graduated from the University of Wisconsin last June. She will concentrate on production work.

ARMED AND DANGEROUS: Recent worshipper at Sunday services of Church of the Incarnation, Norwalk, Calif., was Mary Mitchell Andrews, escapee from Patten General Hospital, listed by police as "armed and extremely dangerous fugitive." After service she talked to the Rev. Jack McFerran, was encouraged to return to the institution. She surrendered voluntarily and went so quietly with deputies that worshippers did not know of the event. She was not, as some news stories said, seized inside the church and removed during a service.

MICHIGAN WANTS A CENTER: Important issue before Michigan's diocesan convention (Feb. 5) is proposal for campaign to build new diocesan cathedral center. Spurring action now is hope that 1961 General Convention may meet in Detroit.

CEYLON TORN BY MONSOON RAINS: Letter to LIVING CHURCH was handed by the Rev. L. Toussaint, St. Andrew's Church, Anuradhapura, Ceylon to young American who flew by helicopter from the U. S. S. Princeton to bring food, medical supplies and water purifiers to countryside devastated by monsoon rains. Fr. Toussaint says, "Thousands upon thousands homeless — irrigation ditches have been breached, and repairs to these projects alone are estimated to run to 50 million rupees (\$10 million). In the hill country earth slips have wrought havoc. St. Andrew's housed in its nave a section

of the General Civil Hospital. Patients arrived on Christmas. The town was completely cut off from the rest of Ceylon. Both bishops of the Anglican Church have asked that Church collections be donated to the Flood Relief Fund. [Contributions for this purpose may be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis.]

NOTES FROM THE HIGH COUNTRY: Bishop Sterling of Montana reports the organization of new missions at Poplar and Laurel, and the acquisition of the old Northern Pacific beanery as a parish house for Ascension, Forsythe. Poplar mission is composed entirely of government workers on an Indian reservation and the vestry committee consists of a Negro, an Indian, and two whites. Laurel, not yet received into communion with convention, already has its first postulant for Holy Orders.

TOURISTS TO CHURCH: Old North Church, Boston, where the signal lantern was hung to send Paul Revere riding, is a top tourist attraction, drawing more than 165,000 visitors in 1957. Not recorded is how many of the tourists stopped to pray.

Oklahoma Acquaints Public With Church Policies, Encourages Lay Activity

The diocese of Oklahoma has opened a statewide informational program, comprising newspaper, radio and billboard advertising, to promote the Oklahoma Episcopal Year of Evangelism, Bishop Powell has announced.

This is the first such program used by the Episcopal Church in Oklahoma, Bishop Powell said. It will be a united effort by the 68 Episcopal churches in the state, combined with regional meetings, inquirers' classes, and personal appearances by Church laymen, to acquaint the public with Church policies and to encourage participation in the Episcopal church.

Advertisements explaining the views of the Episcopal Church will be published in 50 state weekly and daily newspapers through March 1st, Bishop Powell said.

Thirty-eight state radio stations will carry announcements during February. Billboards carrying a general message of welcome will be used in the Tulsa and Oklahoma City areas during January and February.

The Oklahoma Episcopal Year of Evangelism is a program conducted solely by the laymen of the Church, but will be coordinated by the bishop.

This intensified informational effort will end after Easter with confirmations by the bishop in the various Episcopal churches over the state, it was explained.

[RNS]



Jim Croby, Wilmington News Journal

A court messenger (played by Charles Downing) brings news of the arrival of the Three Kings to Herod (played by Victor Clarke), his son (Chris Trelease), and an adviser in Herod's court (Christian Holweger).

Wilmington Parish Spurs Church Drama Revival With York Nativity Play

*This Sunday Eve, yf that we may,
At viii of the belle we gynne oure pliae,
In Wilmington Towne, wherfore we pray,
That God now be oure Spede."*

(Adaptation of 15th Century prayer)

Revival of drama in the Church continues.

St. Andrew's Church, Wilmington, Del., began its Epiphany celebration with a second annual presentation of *The York Nativity*. The miracle play depicts the birth of Christ and the visit of the Three Kings.

According to the parish bulletin:

"This play is a modern adaptation of the six Christmas and Epiphany plays in the cycle of Corpus Christi drama presented annually by the guilds of the city of York between 1330 and 1460 A.D. The original cycle was directly developed from the drama of the Liturgy in the ancient Church, and all the parts were taken by the clergy, acolytes, and choir boys of the churches presenting the plays. Production took place either in the chancel of the church or in the churchyard. . . . The York Cycle of plays is ranked with the works of Chaucer as being representative of the finest things in the life and literature of the early Middle Ages."

Presented by ecclesiastically-garbed Summoner Players of St. Andrew's Church in the body of the church building, the play was included in the service of Evening Prayer. The Rev. Layton P. Zimmer, curate, took the part of Joseph.

Among other members of the parish participating was Chris Trelease, son of the rector, the Rev. Richard M. Trelease, Jr.

Earlier a Boar's Head Feast established the medieval mood for the evening. Replete with be-appled boar's head on silver platter and torch-lit procession, the feast was held in the Great Hall and Crypt Hall of the parish.

The Summoner Players hoped in their printed program that "thay beyng serched and examened, Plaiers and Plaie, shall be founde sufficient in persone and connyng to ye honour of ye Citee and ye worship of ye Church."

ANGLICAN CYCLE OF PRAYER

January

26. Antigua, West Indies
27. Arctic, The, Canada
28. Argentina, and Eastern South America with the Falkland Islands
29. Argyll and the Isles, Scotland
30. Arizona, U.S.A.
31. Arkansas, U.S.A.

February

1. Armagh, Ireland

ACU CYCLE OF PRAYER

January

27. St. Michael's, Carlsbad, Calif.
28. Church of the Good Shepherd, Rosemont, Pa.
29. Christ Church, Media, Pa.; St. Luke's, Chicago, Ill.
30. Christ Church, Ridgewood, N. J.; the Rev. F. van Vliet, Ashville, N. Y.
31. St. Peter's, Phoenixville, Pa.

February

1. St. Ignatius, New York City.

Group Life Laboratories Scheduled for 1958

A series of meetings applying the principles of group dynamics are sponsored every year by the national Church.

Spread geographically in 1958 across the eastern half of the United States, these Group Life Laboratories have this schedule:

January 20 - February 1: Roslyn Conference Center, Richmond, Va.

April 21 - May 3: "Intheoaks," Western North Carolina Conference Center, Black Mountain, N. C.

May 26 - June 7: Hartford YMCA Camp North Colebrook, Conn.

June 9 - 21: St. Paul's School, Garden City Long Island, N. Y.

June 9 - 21: Episcopal Theological School, Cambridge, Mass.

July 14 - 26: Cazenovia Junior College, Cazenovia, N. Y.

November 10 - 22: Holiday Hills YMCA, Pawling, N. Y.

Ring Those Doorbells!

The greatest lack in the Episcopal Church is of men who will "get out and ring doorbells and visit people," according to the Most Rev. Henry Knox Sherrill, Presiding Bishop.

"We need to talk about our Christian faith more than we do," Bishop Sherrill said.

The Presiding Bishop cited this responsibility of the laity of the Church in a talk to the Presiding Bishop's Committee on Laymen's Work at its annual meeting, January 10-12 at Seabury House, the national conference center in Greenwich, Conn.

Bishop Sherrill told the twenty professional, business and industrial leaders attending the annual meeting that Churchmen "are not sufficiently evangelistic with the warmth of personal experience." The Presiding Bishop's remarks were made in a report to the Committee on the state of the Church.

Presiding at the annual meeting in the absence of the Committee chairman, Harvey S. Firestone, Jr., of Akron, Ohio, chairman of the Firestone Tire & Rubber Co., was the director of Laymen's Work, the Rev. Howard V. Harper.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipts Jan. 7th through Jan. 16th \$2,100.00

The palm tree does not grow like other trees which develop by adding outside rings to their trunk, but by growth from within. The heart of the tree expands outwards.

Bishop Wand

The Living Church

EDITORIALS

The Downtown Church

As a growing city explodes outward in all directions from its original heart, it almost always leaves behind it a core that is crumbling. Surrounding the commercial and industrial center develops a blighted area of rooming houses, slums and vacant lots. Occasionally, an island of expensive apartment housing may survive (or be newly created), but the general tone of the area will range from very shabby genteel to outright social desolation.

Characteristically, in this city heart stands an Episcopal church which is likely to be the oldest, and to have once been the wealthiest parish in the city.

For a time, as the city's heart crumbles, the downtown church holds the allegiance of families connected with its earlier years. For a time (often a long time) after the descendants of the founding families have scattered to Suburbia and Exurbia, the old names continue to dominate the pledge lists and the vestry.

But some time, soon or late, the downtown parish must face the fact of city-change. Then the church must change, or die, or move.

In this issue (page 10) the Rev. Harlan Coykendall described the crisis of decision which one downtown church had to face. His story could be repeated in scores of communities. We are happy to print Mr. Coykendall's story, for it seems to us to describe the one right choice for most downtown churches.

If Mr. Coykendall's article has a weakness, it seems to us to be that it understates the difficulty of coming to a right decision. Make no mistake about it — the downtown church, in deciding to stay downtown and serve its own area undertakes a task involving agony, sacrifice and heroism.

The old, grand days of the parish seem, in retrospect, to have been serene and beautiful. The congregation of strong families, the culture, the beauty of the building and the services, the distinction of many of its members — these are memories to tempt to a living in the past.

Today the downtown church has new neighbors, a curiously divided and disorganized group of neighbors. There are the transients from the fine hotels and the flophouses. There are the hopeful and somewhat frightened youth from the country, living in cheap rooming houses as they begin their campaign to wrest a fortune (or at least a living) from the city. There are the lonely older people, the skidrow alcoholics, the deserted wives, the in-migrants and the racial

minorities. And amongst the shifting mass of downtown residents are the thousands upon thousands of shoppers, industrial workers, clerks and executives, members of outlying parishes, cast upon the downtown district for a large part of their lives.

These are difficult groups of people to serve (and most difficult of all are likely to be those in the few swank apartment houses). Yet many of them are desperately in need of all that the Church at her best has to offer.

In a speech this month, Dr. Truman B. Douglass of the Congregational Christian Churches says Protestantism has a point of view which "is essentially that of the farm and village, and the synthetic effort to reclaim rural and small town life which is at least in part the genesis of the suburb." He gives two reasons for Protestant failure in the cities: (1) "The huge prejudice in favor of nonurban culture as being more favorable than city life to the growth of religion," and (2) "Protestantism's chronic moralism and its insistence upon formulating its moral judgments of city life on the ethic of rural and small town traditions."

We think Dr. Douglass has called attention to a weakness to which many Episcopalians are subject. No matter how sincerely some Episcopalians proclaim the catholicity of the Church, they usually remain socially and culturally Protestant, full sharers of the mannerisms and prejudices of middle-class, small-town American Protestantism.

If this seems harsh talk, here is a test. How would the typical Episcopalian react in each of the following situations:

1. If the man beside him in the pew wore denims, was a little dirty, and had the red-eyed look of one hung-over after a long drunk;
2. If the rector's calls on parishioners were often made in the county jail;
3. If the parish's membership was long on the non-white races, short on distinguished citizens?

It is easy to declare a concern for the poor, the disorganized, the ignorant and the unhappy. It is by no means so easy to make that concern the heart and soul of the life of one's parish.

Yet this is just what the downtown parish must do when it faces the decision and decides to bear witness to the faith of Christ where it is.

There are many other problems, and Mr. Coykendall deals with some of them. The financial base of the downtown church is often shattered by the change-over. The fact that, at least during the transition period, much of the lay leadership lives far from the church creates great difficulties in holding together the force of lay volunteers at just the time when their efforts are most needed. At the same time, a new type of clergy leadership is often called for, and it is a type not yet too easy to find.

Altogether, the downtown church faces a difficult period if it stays downtown. But the easier alternatives will, in most cases, certainly be the wrong ones.



Downtown Minneapolis: How can a Melting Pot Church survive? Gethsemane rector has an answer.

←

**How 100-year Gethsemane,
Minneapolis, resisted the
temptation to move
to the suburbs, and found
a program for
useful ministry downtown.**

The Church That Won't Move Away

By the Rev. Harlan Coykendall*
Rector, Gethsemane Church, Minneapolis

Many a downtown church is tempted to follow its congregation to the suburbs.

The land on which Gethsemane Church stands may in a few years be valued in terms of hundreds of thousands of dollars. This land would be a desirable location for business, multiple housing, or a parking lot. The church could get a good sum of money, then move to the suburbs with a large equity. Certainly that presents the temptation to sell.

Some downtown parishes have suc-

cumbed. The dollar value of the property seems to loom larger than the religious value of a strategic location. It is a real temptation when we face the fierce anomaly of struggling to raise money even while we occupy a

*From an address he gave at the church's centennial dinner. This famous and historic parish (913 communicants) numbers among its former rectors David Buel Knickerbacker, late Bishop of Indianapolis; Irving P. Johnson, late Bishop of Colorado; Bishop Pardue of Pittsburgh; Bishop Higgins of Rhode Island; and the Rev. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore.

piece of property valued at a fabulous price.

But when the Church leaves a blighted or near blighted area, something else moves in. In an old abandoned building, perhaps a store front, a few individuals gather to receive from a self-appointed leader "the words of life." The leader usually lacks formal training—theological, biblical, or general. His personal faith and belief attract loyal followers. Such spontaneous missions are surely a protest against the withdrawal of the Church. Responding to this protest, Gethsemane Church is going to stay downtown.

The greatest of our problems at Gethsemane arise from our complex socio-economic situation. We have been referred to as "the Melting Pot Church," and so we are. Our congregation comes from all over the city. Our communicant list shows people coming from families of a subsistence income and families of great wealth. We have individuals with practically no formal education and individuals with several university degrees. The ways in which people make their living, the things they do with their leisure time, differ widely. The personal lives of those who worship together at Gethsemane Church vary considerably.

And the question with which we are faced is as simple as this: Is it possible for people from such diver-



Gethsemane's font: A swimming pool is no guarantee of baptism, nor soup kitchen of the bread of life.

gent economic and cultural backgrounds to meet and worship together at a common altar? Or do such differences form an insurmountable obstacle to Christian fellowship?

As far as I can see there is no easy solution to this problem, but if we are going to be effective a oneness must be brought out of this heterogeneous congregation, and they must be infused with religious ideals. If the Church provides ample opportunities for Christian fellowship, then a deep sense of community is likely to be developed. The downtown church is called upon, as is no other church, to show the world the meaning of the brotherhood of mankind.

The pastoral relations of people and clergy are unique in a downtown church. Downtown clergy must serve not only their downtown neighbors but also the widely scattered people who live far away in the suburbs. Such dispersal means fewer weekday relations between people and clergy, and limits lay participation in church programs.

The downtown clergy are called upon for a disproportionate amount of pastoral counseling. People from other parishes, seeking anonymity; people just walking by the church office; transients from nearby hotels — all bring their problems to the downtown clergyman.

With this load of essential counsel-

ing added to the vast distances they must travel, downtown clergy cannot make casual visits on their parishioners. Church business calls combined with hospital and sick visitation have us driving 1500 miles a month to make 1000 calls a year.

This obvious deficiency of a downtown church must be compensated for in the program. I suggest a four-point program, four things of which we must beware if we are to avoid the pitfalls that have overtaken some downtown churches.

1. Good Prayer Habits

Before anything else the congregation needs firm, established prayer habits. Every church member requires regular experience in private devotions. He also needs experience in study groups where faith is hammered out and becomes articulate, and in great worship services which bring the individual out of his provincialism into a broad fellowship with God.

Perhaps more than other churches, the downtown church because of divergent living conditions, needs compelling interests in the community to keep from growing inward and self-centered. Gethsemane Church shows how it has expressed a lack of provincialism by establishing 21 missions all over the metropolitan area. Today, no longer able to establish missions, we provide our outward expression in our Downtown Foundation, a work of Christian social relations. The great pitfall here is that this might become a secular social service without an adequate religious frame. It would be easy to provide recreational activities and, to a degree, alleviate material hardships. But a swimming pool is no guarantee of baptism, nor a soup kitchen of the bread of life. Much social service today, both inside and outside the church, may diminish a material crisis but leave untouched the spiritual crisis. Neglect of spiritual work in Church-sponsored social service is criminal and unnecessary.

2. Financial Support

A second necessity downtown is adequate financial support from members. Even subsistence income families can give something, however small, to the church budget. People contribute to their church not in relation to their ability, but in relation to their religious faith.

Two things have been happening to downtown churches because of lack of support from members. One happens

where a large endowment has been provided. This results in loss of lay leadership. Feeling the church can afford to hire workers, the members do not work. As a result they shortly lose their religious vitality. Finally they leave the church or find their way to a neighborhood parish.

The other thing that happens when members withhold support is that the downtown church becomes a ward of the diocese. This is "the kiss of death." It puts the downtown church on a mission basis and takes initiative away from the people. The congregation becomes pauperized, and what seemed to be an easy solution proves to be dangerous, unwarranted, and, in most instances, no solution at all. It creates more problems than it solves.

3. Opportunity for Lay Leaders

My third point is that in this downtown area we must be certain that we supply adequate opportunity for lay leadership. No church can survive for long on the leadership of clergy alone. The downtown church is too prone to turn over lead positions to paid personnel. This automatically means there are fewer opportunities for laymen. A large professional staff does not mean that an effective work is being done; too often the very opposite is true. I am certain that it is only to the extent to which laymen are mobilized that the church can be effective. The church must forever be a training field for developing laborers for the Lord. Let's not step in the pitfall of failing to do this.

4. General Participation

All of these points are finally tied together under the head of general participation. I mean by that regular attendance at public worship services, at all church affairs, group gatherings, and special functions. One cannot get a religious viewpoint by proxy; participation is essential.

These are but a few of the many directions in which we must look if we are going to be an effective agent for salvation for those who find their way to the downtown church.

And so we go into Gethsemane's second century, with our eyes wide open, fully aware of the difficulties we face in hazardous times, but fully confident that as God blessed the labors of our fathers in the first 100 years, He will equally bless our labors. Let the glorious past of the downtown church not outshine its promising future.

The Bishop of New York Book for 1958

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PEOPLE and places

Appointments Accepted

The Rev. Leon B. G. Adams, formerly rector of St. James' Church, Dundee, Ill., is now vicar of St. Dunstan's Church, Westchester, Ill. Address: 1411 Newcastle Ave.

The Rev. Robert Beeland, formerly curate of Christ Church, St. Joseph, Mo., will on February 19th become rector of Grace Memorial Church, Lynchburg, Va.

The Rev. William F. Buchanan, formerly a colonel in the U.S. Air Force, is now assistant at the Church of St. Michael and All Angels, Portland, Ore., and at St. Barnabas', Portland. He will do some city missionary work. Address: 6631 N. E. Hancock St., Portland 20, Ore.

The Rev. Lawrence C. Butler, formerly rector of Emmanuel Church, Emporia, Pa., is now rector of St. George's Church, Mount Savage, Md.

The Rev. Bruce H. Campbell, who formerly served St. John's Church, Saginaw, Mich., is now rector of St. James' Church, Mansfield, Pa.

The Rev. C. R. Cariss, formerly vicar of the Church of the Redeemer, Niagara Falls, N. Y., is now rector of Trinity Church, Gouverneur, N. Y., in the diocese of Albany. Address: 66 Trinity Ave., Gouverneur, N. Y.

The Rev. George F. Collard, formerly vicar of Trinity Church, Renovo, Pa., is now assistant at Christ Church, Williamsport, Pa.

The Rev. Kenneth W. Davis, formerly curate at St. Thomas' Church, Battle Creek, Mich., is now serving the Church of the Ascension, Salida, Colo.

The Rev. William E. Ferguson, formerly in charge of St. Mark's Church, Shelby, Ohio, is now rector of St. Peter's Church, Akron, Ohio. Address: 272 Wilbeth Rd.

The Rev. George Alfred Fisher, formerly rector of St. Ambrose's Church, Raleigh, N. C., is now rector of the Church of the Crucifixion, Philadelphia.

The Rev. James D. Furlong, formerly canon pastor of St. Paul's Cathedral, Buffalo, is now rector of Christ Church, 149 Pleasant Ave., St. Paul 2, Minn.

The Rev. Frederick T. Gillette, rector of St. Stephen's Church, East Liverpool, Ohio, is now also serving St. Matthew's Church, Chester, W. Va.

The Rev. Stanley B. Guille, formerly rector of All Saints' Church, Torrington, Wyo., is now rector of St. Christopher's Church, Cheyenne, Wyo. Address: 604 E. Twenty-Third St.

The Rev. Harvey H. Guthrie, Jr., instructor in Old Testament at General Theological Seminary, New York, will become assistant professor of Old Testament at Episcopal Theological School, Cambridge, Mass., at the beginning of the academic year 1958-1959.

The Rev. Bruce E. Hanson, formerly curate at St. Mark's and St. John's Church, Rochester, N. Y., will on February 15th become vicar of Good Shepherd Mission, Webster, N. Y. Address: 1179 Rudge Rd. W.

The Rev. C. Arch Hopper, formerly vicar of St. John's Church, Jackson, Wyo., in charge of the Chapel of the Transfiguration, Moose, is now rector of St. Thomas' Church, Rawlings, Wyo. Address: Box 538.

The Rev. Walter P. Hurley, formerly canon of St. Mark's Cathedral, Grand Rapids, Mich., will on February 1st become rector of St. Paul's Church, Muskegon, Mich. He will continue his work as chairman of the diocesan department of Christian education.

The Rev. Frank W. Hutchings, formerly rector of the Church of the Epiphany, Euclid, Ohio, is now assistant priest at Trinity Cathedral, Cleveland. Address: 2021 E. Twenty-Second St., Cleveland 15.

The Rev. John L. Kelly, formerly headmaster of St. Andrew's School, St. Andrews, Tenn., is now vicar of Grace Church, Sandersville, Ga.

The Rev. William E. McGrew, formerly vicar of St. Luke's Church, Sharpes, W. Va., is now vicar of Emmanuel Church, Keyser, W. Va., and Emmanuel Church, Moorefield. Address: Keyser.

The Rev. Harris C. Mooney, formerly rector of St. Andrew's Church, Bessemer City, N. C., St. John's, High Shoals, and Trinity Church, King's Mountain, will on February 1st become rector of St. John's Church, Kewanee, Ill., in charge of the Church of the Holy Communion, Galva. Address: 308 W. Central Blvd., Kewanee.

The Rev. George H. Murphy, who formerly served St. Thaddeus' Church, Aiken, S. C., is now rector of Grace Chapel Parish, 7423 San Jose Blvd., Jacksonville, Fla.

The Rev. Robert L. Nichols, formerly vicar of Christ Church, Cordele, Ga., and St. Luke's Mission, Hawkinsville, will on February 1st become vicar of St. Paul's Church, Athens, Tenn., and Holy Cross Mission, Etowah.

The Rev. John W. Robson, formerly assistant at All Saints' Parish, Frederick, Md., will on February 1st take charge of the Church of the Holy Cross, Baltimore, Md.

The Rev. Charles Schmidt, formerly assistant at St. James' Church, Greenfield, Mass., is now in charge of Trinity Church, Belleville, Mich.

The Rev. Richard Schoolmaster, formerly rector of St. Luke's Church, Ypsilanti, Mich., will leave at the end of February to become a member of the staff of the Church of the Epiphany, Washington.

The Rev. Norval Scott, formerly curate at the Church of the Transfiguration, New York, is now rector of St. Stephen's Church, Woodlawn, Bronx, N. Y. Address: 439 E. 238th St., New York 70.

Armed Forces

Chaplain Tally H. Jarrett, USAF, formerly addressed with the 58th Fighter Bomber Wing, APO 870, San Francisco, may now be addressed at the Office of the Chaplain, Lowry Air Force Base, Denver. He is also Episcopal Church chaplain at the Air Force Academy presently located at Lowry Air Force Base.

The Rev. James H. Rees, vicar of All Saints' Chapel of Trinity Parish, New Haven, Conn., is also chaplain of the 340th U.S. Army Reserve Hospital with headquarters in New Haven.

Chaplain William L. Sanderson, Jr., formerly addressed in Plant City, Fla., and at Lackland Air Force Base in Texas, may now be addressed: 3380th Tech Tra Wg, ATC, Keesler AFB, Miss.

Resignations

The Rev. Andrew E. Asboe, rector of Trinity Church, Pocatello, Idaho, has retired after 40 years in the ministry, 30 in the service of the Episcopal Church. After visiting their married children in California and Nebraska, the Asboes will spend four months with relatives in England. In November their address will be 826 W. Lewis, Pocatello, Idaho.

The Rev. D. Howard Dow, vicar of St. Alban's Church, Yucaipa, Calif., has resigned from the active ministry and may now be addressed at 216 S. Oak St., Orange, Calif.

The Rev. Dr. Willis P. Gerhart, rector of the Church of the Heavenly Rest, Abilene, Texas, has retired from the active ministry. The Rev. Dr. Gerhart lived in Abilene for 37 years and served with all of the bishops of the district of North Texas.

The Rev. Valentine G. Lowery has retired from the active ministry after 47 years of service. He was recently in charge of the Church of the Holy Comforter, Crescent City, Fla. Address: Box 618, Marianna, Fla.

The Rev. William R. Wood, rector of the Church of the Messiah, Detroit, has retired. Address: 3140 Maidstone Dr., Trenton, Mich.

Changes of Address

The Rev. Edward O. Moore, of St. Matthew's Church, Rapid City, S. D., reports that all mail for him and for the church should be sent to 612 Adams St., Rapid City. The box number is no longer in use.

Depositions

Charles Edwin Finch, presbyter, was deposed on December 30th by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.



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Missionaries

The Rev. Nolan G. Akers has returned to his work on the northern coast of Colombia at Barranquilla, Santa Marta, after furlough. Reports in October stating that he would be in the Canal Zone were incorrect. Address: c/o Mr. Arthur Dailey, Andian Corporation, Cartagena, Colombia.

The Rev. Dr. John H. Townsend, executive secretary of the missionary district of the Panama Canal Zone, and Mrs. Townsend have returned to the Canal Zone after furlough in the U.S.

Ordinations

Deacons

Eastern Oregon — By Bishop Barton: William Small Woodman, on December 16th; in charge, St. Paul's, Nyssa, Ore.

Missouri — By Bishop Lichtenberger, on December 21st: William P. Rowland, to be vicar, Trinity Church, St. James, Mo., and St. Andrew's, Cuba, Mo. Also James Schniepp, to be assistant, St. Paul's, Overland.

Ohio — By Bishop Burroughs: Roger Allen Balk, on December 6th; address: Harcourt Parish, Gambier, Ohio.

Western Michigan — By Bishop McNeil, on December 18th: Verne C. Hohl and J. Lavere Davidson, D.V.M., both to the perpetual diaconate; to serve as assistants at Grace Church, Holland, and St. Luke's, Kalamazoo, respectively.

Church Army

Cadet Jack Norton began his ministry at St. Mary's Church, Detroit, in December, while Cadet Wesley Janke began his ministry at St. John's, Clinton, Mich., and Holy Cross Church, Saline.

Deaconesses

Deaconess Nathalie E. Winser of the diocese of New York is now parish visitor for St. Luke's Church, Montclair, N. J.

Laymen

Dr. Allan W. Becker is now headmaster of St. Stephen's Episcopal Boarding School, Austin, Texas. A former professor of English at the University of Texas, he had been under temporary assignment at St. Stephen's School.

Miss Katharine Guice, formerly director of religious education at St. Andrew's Church, Jackson, Miss., is now serving the National Council as assistant secretary for liaison with the Woman's Auxiliary in the office of the Department of Christian Social Relations.

Mr. William J. Moll has relinquished his work as director of public relations for the Bishop of New York and will devote his full time to the public relations work of the Cathedral of St. John the Divine, New York.

Mr. Robert E. Strawbridge, Jr., a vestryman of St. Thomas' Church, Manhattan, and Mr. Ellis H. Carson, clerk of the vestry of Trinity Church, Manhattan, and also vestryman of the Church of St. James the Less, Scarsdale, have been named by Bishop Donegan of New York as co-chairmen of the diocesan 175th anniversary fund campaign.

The campaign will undertake to provide funds for the extension of the Church's missionary work in a changing New York City and its suburbs. Preparations for the launching of the campaign have been under the direction of Mr. Charles F. Bound, chairman of the steering committee.

Diocesan Positions

The Rev. Donald A. Stivers, rector of All Saints' Church, Rochester, N. Y., is now also secretary of the diocese of Rochester.

Other Changes

The Rev. Irwin Johnson, rector of St. John's Church, Detroit, is now also an honorary canon of St. Paul's Cathedral, Detroit.

Corrections

The Rev. WALTER M. McCracken is no longer on active duty as an Army chaplain. His move from Fort George G. Meade, Md., was listed in the issue of December 8th under Armed Forces. He is now an instructor at Staunton Military Academy, Staunton, Va., and is in charge of the Church of the Good Shepherd, Folly Mills, Va., and Emmanuel Church, Verona.

Deaths

Albert F. Newman, banker and devoted Churchman of the diocese of Rhode Island, died on November 25, 1957, in the Rhode Island Hospital, Providence. He was 53 years of age.

Vice president of the Rhode Island Hospital Trust Company, he used his financial knowledge to serve his diocese, having been treasurer for 14 years as well as having served on many finance committees. He was a delegate to General Convention in Honolulu. At the time of his death he was treasurer and junior warden of his parish, St. Stephen's, Providence.

His wife, May Ring Newman, and a son, Dunstan, survive Mr. Newman.

The Rev. Ernest Bausor Bradley, 90, retired priest of the diocese of California, died November 10, at San Rafeal, Calif.

Born in Nottingham, England, Fr. Bradley was ordained priest in the United States in 1902. During his ministry in California he served several San Francisco churches; Grace, 1902, St. Stephen's, 1903-1905, Trinity, 1909, St. John the Evangelist, 1916-1918. He also served churches in San Luis Obispo, San Rafael, Kentfield, Santa Rosa, Pacific Grove, and Del Monte. In 1920 he returned to St. Paul's, San Rafael, where he had served from 1906 to 1908, and served there until 1930. He was rector emeritus of St. Paul's.

After his retirement in 1935 Fr. Bradley began writing poetry and published several volumes, such as *The Nazarene*, *The Son of Melchior*, and *Heard Past the Sound*.

He is survived by two sons, John T. and Ernest J., a daughter, Mrs. Kathleen McNear, and a sister, Mary.

Walter H. Taylor, former missionary to Shanghai, China, died on November 14, 1957, in Williamstown, Mass.

Born in Norfolk, Va., in 1887, Mr. Taylor was appointed a missionary to Shanghai in 1915. He served as a member of the faculty of St. John's University in Shanghai until the fall of 1943.

Mr. Taylor is survived by his wife, Ann R. MacKie Taylor and a son, both of Williamstown, Mass.

The Rev. James E. Blake, former missionary to the Virgin Islands, died in Davenport, Fla., on November 17, 1957.

Born in 1881 in Minnesota, Mr. Blake was ordained priest in 1926, after having served churches in Minnesota for three years. After serving churches in Minnesota and Wisconsin, he went to the Virgin Islands in 1927 as curate of All Saints' Parish, St. Thomas, where he remained until 1946. From 1947 to 1948 he was canon of St. John's Cathedral, Santurce, Puerto Rico, and in 1948 he became chaplain of All Saints' Convent, Baltimore, Md., where he served for a year, retiring in 1949.

Mr. Blake was residing at the William Crane Gray Inn for Older People, Davenport, Fla.

There are no known survivors.

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The Living Church

Christian Communication

By the Rev. Malcolm Boyd

Peyton Place

The makers of *Peyton Place* — based on Grace Metalious' poor, but richly rewarded novel — have tried to come up with a panoramic, multi-plotted film on the line of last year's *Giant*. In part, they have succeeded, but, like *Giant*, Mark Robson's *Peyton Place* could use judicious editing, and quite a bit of it.

The camera brings us suddenly, from our own preoccupations, into the now-renowned (if somewhat notorious) town called *Peyton Place*. Michael Rossi (played by Lee Philips) is driving to the town to become the new principal of the high school there. Little does he know what he is getting into; by the last reel, he has suffered assorted wartime civilian austuries, has seen his star pupils get mixed up in some normal and some exaggerated shenanigans, and has claimed the love of a beautiful widow (played by Lana Turner). Actually, she is not a widow, for she was never married to the man who was the father of her attractive teenage daughter, Allison, played memorably by Diane Varsi.

Peyton Place is somewhat par for the course in screen violence: one rape, an attempted rape (same couple), one murder, one suicide, and one mother-daughter show-down punctuated by hysteria. On the non-violent side, there is dark talk along Freudian lines between a young couple reclining on a hilltop, and, at the conclusion, there is unmasked moralizing about "love" and "roots."

The film is a star maker. Mr. Philips will surely be the most sought-after leading man in Hollywood. Miss Varsi and Hope Lange (who plays Selena Cross) will just as surely move on to important stardom. A number of fine actors — Lloyd Nolan, Arthur Kennedy, Betty Field, and Mildred Dunnock — turn in fine performances. The film's interlocking plots are always veering on the edge of soap-operatics, ranging from the metamorphosis of a sissy into a paratrooper to the life, love, and death of a rich young man who had been earmarked for Harvard. The mass audience will find *Peyton Place* lively entertainment, paced by some very exciting

key scenes, and reasonably shocking without opening up any new inroads into vulgarity.

Movie houses are emptying, despite press releases to the contrary. One wonders exactly why this is so, considering the sad state of TV this year. Anyhow, *Peyton Place* will fill the movie houses and make a mint. Author Metalious will be more loaded with royalties than ever, and customers who expect to find the book's sex appeal in the film will not find it, but will not be disappointed, either.

A Christian going to see the film should recognize it as better-than-average entertainment which skilfully offers a pot-pourri of sex and violence under wraps of somewhat conventionally accepted good taste. Then, almost by way of self-purgation for its very skilfullness, moves at the climax into moralizing which is not particularly convincing.



Diane Varsi, Lana Turner in a mother, daughter showdown.

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Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30; Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10;
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs of 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

Academy & Barclay Sts.
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

UTICA, N. Y.

downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

St. Mark's Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Weds
Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

RICHMOND, VA.

St. Luke's Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11 Mat & Ch 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 11
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon

Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC